17:3

India Cultures

Quarterly

INDIA CULTURES QUARTERLY

VOL. 17 THIRD QUARTER 1959 NO. 3

CONTENTS

PAGE

NOTICE 65

1. I MADE MY MIND A BEGGAR'S BOWL
   (selected from) Bhai Vir Singh . . . 66

2. THE MID-INDIA REGION
   Dr H. H. Presler, S.T.B., Ph.D. . . 67

3. TIRUKURAL (A New Translation)
   Dr R. D. Immanuel, M.A., B.D., Th.D. . . 76

4. WHAT I OWE TO THE D.O.R.
   Riv J. C. Gamaliel M.A., B.D. . . . 80

5. STUDIES IN THE BHAGAVAD GITA
   Dr R. D. Immanuel, M.A., B.D., Th.D. . . 82

6. PLACE AND FUNCTION OF SCIENCE IN THE TOTALITY OF MAN'S LIFE
   Dr H. H. Presler, S.T.B., Ph.D. . . 85

7. BOOK REVIEWS
   Dr R. D. Immanuel, M.A., B.D., Th.D. . . 90

8. NEW FESTIVALS IN NEW INDIA
   Dr R. D. Immanuel, M.A., B.D., Th.D. . . 92

THE INDIA CULTURES QUARTERLY

Editor: DR R. D. IMMANUEL
Leonard Theological College, Jabalpur, M.P., India

VOL. 17 THIRD QUARTER 1959 NO. 3

NOTICE

Foreign (outside India) readers are invited to become permanent subscribers to THE INDIA CULTURES QUARTERLY, which aims to record factual information of use to students interested in the cultures of India. Please note the low annual fee which has been adjusted to the cost price of printing and mailing, on a non-profit basis.

Our advisers in foreign exchange have written to us that the simple expedient of mailing your personal cheque for two dollars only will be satisfactory at this end. Enclose this cheque in a sheet of heavy letter paper on which you have mentioned your name and address, and place in an envelope addressed to the Department of Organized Research, Leonard Theological College, Jabalpur, M.P., India. Place an eight cent postage stamp on this envelope, unless you wish to post by air mail. If you act now on this simple matter, your subscription will reach us in time for the next issue. Make cheques payable to Department of Organized Research of L.T.C. By using its initials, the name may be conveniently included in the space usually available on a bank cheque.

Readers in India are advised that the subscription fee is Rs 2 for salaries of Rs 200 or less, and Rs 4 for salaries of Rs 201 or more. Note that henceforth Dr R. D. Immanuel will be in charge of editorial matters (as in the past), and Dr H. H. Presler will be responsible for the Mid-India feature and assisting with the business details.

The Way in which Magic Lies in the Mind of its Adherent

Yes, I know a little of magic. I got chances to learn, and magicians having such knowledge urged me to learn more, but I did not agree to go on with the matter, because you have to do many severe and cruel things. As a matter of fact, I learned only one mantra (verse) of *Jhar phunk* (white magic for curing diseases or checking black magic) from my *guru* (teacher) but he knows many more. By using this *sloka* (a religious verse, whereas *mantra* means, in common parlance, magical verse. Notice that the informant uses these two words interchangeably, and applies them to the same collection of sounds and words), I call upon goddess X — to remove the ailment from the sufferer, and if she agrees, then that is her wish and the spell works. But if she does not agree, then I ask the patient to go to some other *ojha* (this word means ecstatic healer), or to one having more magical knowledge for such purposes.

So far, the informant has interchanged words referring to religion and magic, and has called himself a magician, at the same time likening himself to an ecstatic. He now changes the subject abruptly, and says:

There are grades of magic power. If one strives for higher knowledge, and makes continuous attempts at it, surely he will get it. In the realm of magic, if one perseveres through all the needful and hard activities needed for a thorough knowledge of magic, he will be rewarded. So up to the grade one can reach, he should try. But I did not try for further powers, and was contented to know my one *mantra*, so that becomes my grade.

I use this *mantra* even on my own family, and am at present using it on my boy who is six years of age.

The boy was laid on a cot in the courtyard, and a woman was fanning him with *neem* (margosa) leaves.

I am confident the boy will be cured gradually. He needs to be guarded that some bad-intentioned person may not cast an evil eye upon him, and thus spoil the effect of the *mantra*. That is why my wife is fanning him with *neem* leaves, because such leaves are stronger and can defy the power of the evil eye. You see, the evil eye is feared in the sense that a wicked person, knowing the boy to be under cure by a *mantra*, might use such greater power to cancel out my *mantra*.

The evil eye, in our locale, is not associated with magicians, but with tribals, i.e., aboriginals, whose glances are capable of withering plants, young children and even adults. The evil eye is different from magic in that it employs no rituals, nor divinities, no *mantras*. Evil eye is not the same as magic; it is of a different order. My point is simply that the informant has so far dragged religion and evil eye into his discussion of magic, and seasoned them with ecstasy. He now veers in another direction.

Different gods have different powers, and their devotees wish to bring them under control to make them do what they want, after pleasing them to the utmost, and so forcing them to shower blessings on them. One has to go through deep meditation and strict disciplinary activities concerning the god one wishes to possess in order to perform magic through him. The greater is the power, the more service is in the procedure to attain it.

An Adventure

Once a Punjabi came to live in our house as a rent payer, and he knew such things with which he used to perform magical feats. He also knew how to control (over-power) the *Sodhinies* (wicked women having magical Power for evil ends only). He used to take me to see his activities and also wished to teach me some of the *mantras* he had. Once he took me to a place where he was called to cure a man from his ailment. There this Punjabi performed his magic on the troubled man, and it so happened that I was feeling the malady in the patient slowly being transferred into me. When we returned home, I fell sick with the ailment of the cured man on whom the Punjabi had used his magic. So my family members caught hold of that Punjabi; especially my mother questioned him about my trouble. It was a fact that after going with that Punjabi I was having the same sickness of the other patient. The Punjabi comforted my mother and told her he would cure me, and that the matter would end. So he tried his *mantras* on me, but I was not cured. After a few attempts he came to me and said that I should remove a peculiar thing in my possession.

At first I denied having such, but on being shown by him the shape of the thing, I remembered it, and said that one *sanyasi* (travelling mendicant) had given it to me to keep for my safety's sake. The Punjabi said that the object (it was a musical instrument) was continually obstructing him in his use of his (Punjabi's) magic power on me. The instrument came before him whenever he tried to cure me, rendering him powerless in his magic. He said I would remain sick until I got rid of it. So in the end I had to pass it out of my possession and then he cured me. That Punjabi knew many things and worshipped many gods and goddesses. He wanted to teach some of them to me, but I did not take those spells from him, not considering myself fit to have them. They require much strength and daring.

Notice that magic spells and powers are to be 'taken' from another possessor, as an object is passed from person to person. This doctrine is exemplified in the following:

What magical power and how much power that peculiar thing had cannot be known. The way I came to have it was thus: That *sannyasi* came to my house about fifteen years back, and gave me two *chimtas* (metal forceps for holding coals of fire in the kitchen) and that musical instrument to keep, saying they would profit me in my life. I took them and kept them in our house. The musical instrument I put in a special place among my things, for the mendicant had told me to store it among my personal belongings. Then the above incident took place. and I had to remove the peculiar thing to an outside place. Hitherto the mendicant used to come before me in my dreams; but as soon as the peculiar thing reached the outside place, the nightly appearances stopped. Then what happened? Within a few weeks the mendicant himself arrived on the scene. He asked me how I might be using the powerful objects given me. At this I got the *chimtas* and the instrument, and, bringing them before the mendicant, requested him to take them back. But the *sannyasi* objected that I should retain them, for they would keep me safe in their presence; nothing would harm me. I insisted that he should take them back, as I was not able to bear their burden, due to the experience with the sickness. I said I was not worthy of them and was afraid of them. In the end, we agreed that he should take back only the instrument, and the *chimtas* are with me somewhere in my house. That mendicant had many miraculous powers and showed some of them during his stay of a day or two here. One of them was creating wheat out of dust. After taking back the peculiar musical instrument, he went away and has not been seen since.

In the foregoing the appearance in dreams, and miracles are added to the expanding system of the informant. So far he has woven the following into the fabric of his entities: magic, religion, evil eye, ecstasy, dreams and miracles.

Another Adventure

Twenty-five years ago there was a *gunii* (a tribal magician), who was fearless and tamed many supernatural powers. He used to take works when needed from these divinities. He wanted to teach me his knowledge and asked me to be with him. I spent many days in his company, watching his wonders. But I did not learn how to accomplish them myself because they required sacrificing animals, which is against our *dharm* (law, religion, duty). I did not like to practise severe and dreadful procedures in dark and solitary places.

Once it so happened that this gunii was going to the *smashan* (pronounced variously in local dialects) (meaning, the place where dead bodies of humans are burned). He wanted to bury a *balai* (ailment) which he had taken out of a sufferer. Before going to the *smashan* he took a pot, put a small image of the sick man and an egg in the pot, after reading his *mantras* on the sick man. Now, while going, he took me along, saying, 'There is no fear, but if by chance some trouble overtakes me, then you should say and do certain things, and all will be well.' Then he taught me a *mantra*, saying that if and when he should be in trouble, I should read out the *mantra* on to a *lota* (brass pot) of water, and cut a lemon into two parts. Then I should sprinkle a little water and the lemon juice on him, and should kick him at his ear, asking him to go forward. He said that in doing these things I should not lose heart in fear or perplexity, but should do them promptly and courageously.

Everything being ready, we two went forward on a night which was the dark of the moon (*Amawasya*), in order to bury the ailment. No sooner we touched the boundary of the cremation ground, than the *gunii* fell flat on the ground and was motionless. Immediately I did my part, and, reading out the verse and cutting the lemon, I sprinkled a little of the water and juice on him, giving him a hard kick at his ear, exclaiming, *Abe hat, sale ut, aur age barh.* (The first two are local slang words of address. The others mean: Move away! Get up, and move on!). At this the magician got up and moved forward. He buried the ailment and the sick man was freed from his disease for ever.

What happened was that the magician was taken unaware by some greater or equal to his own power, inhabiting that cremation ground. He received a severe blow from it. But the *mantra* and the magical rituals done by me made the unknown power to submit, and the stricken magician was restored and made powerful enough to avoid all dangers and so bury the *balai*. You see, one needs to take another person along for such activities, if the place be inhabited by other powers.

Notice that the explanation offered is merely incidental to the escapade, and is not uppermost in the mind of the believer in magic. He is not telling his story to explain failures in magic. Rather, his tale proposes the absolute necessity of magicians working in pairs, as becomes even more apparent in his very next remarks. The theory of counter-magic is not in his mind; such an abstraction, presented in the literature on magic, is foreign to him.

Another one of my friends planned to do some magic on the P — hill (a wild place covered with black boulders and jungle). I warned him not to go alone; but perhaps his intended ritual needed him to be alone, and he was determined to go there singly. I had to go to sell my bangles to a place about seven miles east, so one dark night my friend went alone to the P — hills. He knew many magic things; yet he wanted to get some more from the *pir* (the ghost of a departed saint of a major religion, thus adding necromancy to his all-inclusive structure of entities). The next day he was found unconscious at the bottom of the hill. Some powerful spirit had thrown him down. Later he recovered his senses, but was continualy shouting and shivering with fear of something, and on the third day he died with a slight fever. The day he was

found unconscious, a message was sent to me with two men who came to Q — (a market place seven miles east) where I was supposed to be. But I had moved still farther east another three miles and the men could not meet me. On the day my friend expired he appeared to me in a dream, declaring that he was no more. I came back hurriedly to Q—and was there informed of the two men's search for me, and of the immediate need back home. I hastened to my place but everything was finished by my arrival. The next day I went to the cremation ground to see where he was burned, and en route my friend appeared before me and made as if to embrace me. With courage I stood still and said, 'Well, friend, you have not taken my advice and so this thing happened. Now you be there in the other realm and do your work; farewell'.

Apparitions in daylight and necromancy become part of the warp and woof of the informant's worldview. At this point he reverts to the gods.

Magic powers are powers to be obtained with great *sadhana* (discipline and fixed procedures, continuous and regular attention to a striving for attainment), and if one gets *siddhi* (the state of overcoming and acquiring) then he receives the power. When gods are pleased by great devotion to themselves, then they bless their devotees with blessings, and we say they have spiritual power. When fearful and dangerous goddesses and their lower spirits are brought under control with cruel and severe procedures required, then these become magical means to the man who possesses them.

Another Man's Adventure

The greatest magic power in the earth is to get god Y — and god Z — (two of the major gods of India who are worshipped everywhere) so well-pleased that they would always be at the service of the magician. But to get *siddhi* to have complete control over them, is very dangerous. Only the most fearless and staunch devotee can have that. Coming to the end of their *siddhi* they have to understand the fearful appearance of Y — or Z — whom they want to possess. They appear with all the dangerous and fearful sight of themselves before the man (here the informant is introducing another common religious idea, that of *darshan*, or a beatific vision of a god, the reward of *bhakti* or devotion, and the goal of some of the schools of philosophy).

If the man bears up successfully and can order them to fulfill his ends, they subdue themselves; otherwise, the man's life is in danger.

There is a *havildar* (inspector of police) here in town, and who wished to get *siddhi* over god Y —. Daily he used to worship him with the prescribed *mantra* and objects to that end. When he had advanced a great deal toward his siddhi, he started getting visions of Y —, and these caused him to get up late from his bed one morning. He arose at 9 O'clock and was greatly troubled because he was to be present himself by 7.30 a.m., in the office to take attendance and to distribute duties to the policemen under him. He hurried to the office. No one seemed to be surprised at his late coming. The officials were doing their usual duties. On taking the register and opening it, he found the attendance taken and his own signature under it, all completed in usual form and intact. He turned back the pages to ascertain the date. But nothing was wrong anywhere; everything was correct and the proper date for that morning had been entered in his own handwriting, as if actually his own doing. He was puzzled over the matter and also troubled. He asked some of his officials who came earlier to work. They now showed wonder and said, 'Why, *havildar*, you yourself came early this morning and gave us the report, and now you are asking who has done this?' Those under him exclaimed, 'You yourself assigned us our duties earlier; why do you ask?'

In his perplexity, and while pondering the matter with a troubled mind, god Y — came before him and asked, 'Why are you troubled? I saw that you

were asleep and so came and did your work for you myself and for your benefit, making myself of your appearance.'

On hearing this the havildar became terribly frightened and shook before the apparition of Y —, and cried out loudly, taking the name of Y —. This shaking fear so possessed him that he went mad, and was always shouting, 'Y—! Y—!' His body was in a continuous trembling. His parents and friends, knowing him to be a great devotee of Y —, realised what had happened and took him to various Y — shrines (from lower to greater and to big temples), and there they worshipped Y—in all possible manners so as to please him, so that he might cure the afflicted man. A long time after the *havildar* was made whole, and got back his post (job) again. He is still in that post, and a devotee to Y —, but no longer tries to have control over Y —. Nowadays he simply seeks to please him for his favour.

The inclusion of the concept of *darshan* adds the ideology of the aristocratic classes to that of this commoner, although he does not have any knowledge of the philosophies themselves. Accordingly he switches back to the familiar, and to a previous topic from among the swamp of notions in his mind.

That *chimta* (forcep) was with that mendicant who came here 25 years back. He had great power and showed many surprises. Once he lived for three years continuously in our town. Off and on he used to come to me for rest and shelter for a day or two. On passing my way he used to ask me for some *ganja* (Indian hemp for smoking, a narcotic which is also made into a drink). I used to say, 'No, *babuji* (a title of respect), I do not have any'. Then he would ask me to go to some place or other and find it. Going there I was sure to find the *ganja*, and on fetching it, I would enjoy it with him. This and other many deeds he used to do. One evening after taking *ganja* with me, he went to stay at the God's Lake. Only God knows what was in his thought. He went and spent the night there and never returned. The next morning some of the people from my neighbourhood found him sitting in the lake just beneath the surface, with only the top of his head visible. His hands were folded around his knees which were drawn up in the usual posture for meditation. The police, being informed of the matter, came and removed him. I and my neighbours with whom he had been intimately associated, collected some money and paid for his cremation. After that we did whatever is needed for his *atma* (spirit), and also fed the priests, and gave them gifts according to our ability.

Here the informant adds the rituals and death rites of the orthodox religion to his constellation of loyalties.

The forceps in my possession are those of that *sannyasi* who used to consider them a symbol of *Siddha Baba* (a proper name); (the first word means one who has attained *siddhi* as defined above, and the second refers to a layman who has acquired powers of one kind or another, usually an elderly and venerable person). The mendicant claimed that *Siddha Baba* came upon him (spirit possession). In other words, the mendicant used to get the spirit of the *Siddha Baba* upon or in him. This *chimta* was found on the steps (ghats) of the God's Lake (this contradicts his previous story, and further illustrates the unsystematic nature of his mental content, unless the mendicant had temporarily borrowed the forceps). I picked it up and brought it home as a remembrance of the mendicant and to represent his *Siddha Baba* here.

As to who is this *Siddha Baba*, I cannot definitely say. He was the greatest celibate (introducing another value of the local culture) of the Vindhyachal (Vindhya mountains) region (mid-India), and received his *samadhi* (suspension of life, a concept derived from yet another current system, namely, *yoga; samadhi* is the final stage of achievement in the yogic discipline, namely, union

with God, a passing over into the being of God) . . . to repeat, received his *samadhi* while seated in profound meditation. He has never been brought back into life. His *chelas* (student disciples) knew him as the greatest *siddha purusha* (a human being who successfully achieves the highest life and goes to the being of God without the actual experiences of death in the ordinary way). To worship him means to get his protection from all evil influences or curses of gods and goddesses. To possess him means to have everything you want to have. However, death cannot be avoided by possessing his spirit because that is in the hand of God only.

The informant rounds of his worldview with the local admiration for *brahmachari* (a celibate devoted to life-long service of the supernatural), the conventional *guru-chela* system in which informal instruction is given to student-disciples of a single teacher to whom they vow obedience, and the stage known as *samadhi*, derived from *yoga*. I trust that the speech of the informant taken down verbatim and translated into English, will help the reader to realise the syncretic nature of the mental content displayed. Actually, syncretic is not an accurate adjective, for syncretism implies a conscious effort to combine, whereas the informant is not aware of any purpose in his combination of notions. I believe this informant to be typical of many other of my informants on the subject of magic.

Conclusions

1. Local magic in mid-India is typically not a separate ideology or discipline. It is interwoven with many other references to the supernatural. Magic is, however, an emphasis on certain of those references, especially relating to the acquisition and practice of powerful sounds, rituals and objects, and of the acquisition and deploying of pure supernatural power.

2. Accounting for failures in magic is not a fundamental concern of the magician or his disciples. We outsiders, we observers are more interested in failures than the practitioners. For them, magic is an absorbing adventure, an exciting experience, existing in its own right and for its own sake. An analogy in Western culture would be the hunt: a hunter usually needs not to hunt game for food, especially tigers and dangerous animals; why then does he risk his life hunting a man-eater? Further, the hunter who misses from his safe *machan* in the tree, does not waste much time to explain why his bullets failed to hit their mark. One of my colleagues spent about two months awake at night in a tree before he shot his first tiger. He failed many times, but his failures never became obsessive or even important in his mind. Mountain climbers made many attempts before reaching the summit of Everest, but their failures were not systematically expounded by them in books.

Our local magicians find the pursuit of magic an enthralling ordeal in which the possibility of death is no deterrent. If explanations for failures occur to them, it is only by the way, and due to the natural tendency of the human mind to throw up reasons for this or that disappointment. We observers, we non-believers are the ones who may

not comprehend any human's credence of magic, and who seek for some 'explanation' creditable to us which would account for normal, reasonable and even wise men accepting the concatenation of magic.

3. The adventure of magic, the supernaturalistic worldview of the culture absorbed by the adventurer, and other forces combine to make magic an over-riding subjective experience. The magicians and their clients consider themselves to have suffered and benefited from magic. The degree of subjectivity can be gauged from the foregoing accounts: (*a*) the case, to use psychological jargon for convenience, of 'transfer', whereby the magician's helper became afflicted with the same malady he had seen removed from another; (*b*) the *havildar* who became temporarily insane during the process of acquiring magic power; (*c*) the six-year old boy who, if recovering, will believe himself to have been cured by magic; (*d*) the magician knocked down at the boundary of the cremation ground, and his helper who did the hocus pocus to restore him; (*e*) the magician who was found unconscious at the foot of the hill, and who expired after three days with no symptoms of serious physical illness; (*f*) the magician experiencing the apparition in broad daylight, and in dreams by night; (*g*) the magician found floating dead in a lake, with his body in the state of a man in trance, legs folded and arms clasped around them, and who expired without any apparent inconvenience or struggle such as normally characterizes a drowning man; (*h*) the magician overpowered by the spirit of the saint of the Vindhya mountains. These are not tall tales but repeatable occurrences in mid-India.

4. This subjectivity encompasses the total worldview of the culture of the magician, including what the writers on abstractions call religion, magic, ecstasy, evil eye, tribal power-wielders, wicked female power-users, mendicants, mantras or spells, slokas or sacred scriptural verses applied to divinities, talismans, dreams, miracles, *dharma* (the rules of organised religion), inauspicious days, apparitions, necromancy, yogic disciplines, *darshan* or beatific vision, intoxication by Indian hemp, spirit possession, supernatural power derived from celibacy, union with God avoiding death, *tapas* or mortifications for the acquisition of supernatural powers, the *guru-chela* system of informal instruction, and aspects of Indian philosophy and *bhakti*. This assortment of concepts lies randomly in the mind of the magician. It does not occur to him to sort, classify, relate, analyze or systematise them.

5. In those minor moments when the need of explanation occurs to the magician as from a natural human tendency, he does not present a reasoned theory. The explanation lies outside his mental processes in the extraordinary assortment of factors and forces within his worldview.

To wit, one or other of those factors and forces has somehow collided with other factors and forces, so that blockage has occurred within

the total system. The 'block' may be removed by separating the opposing elements and redirecting their powers in other directions. No factor or force can be destroyed; an opposing factor may be overcome by a superior force, or removed from the ensemble of forces. Whether overcome or removed, it continues eternally, and may pop up later as an obstruction.

In sum, the magician has a subjective certainty of magic, derived from harrowing adventures. He must acquire a body of spells, rituals and powers through striving, and know how to practise them. The other part of his job is to keep the many factors and forces in his total worldview from coming into cross-conflict with each other, or, what is probably more frequent, of recognizing when and where they have done so, and of knowing how to remove the blockage so that the system of magic will operate again. Any explanations of failure he may offer are only incidental.

Chapter XXII

In conformity with 'Standards'

('Standards' are norms set by men of good conduct)

Stanza 1

Clouds do not expect any return when they shower rain upon earth.

N.B. The 'standard' set here is 'service must be rendered without expecting anȳ reward'.

Stanza 2

All things that men earn by hard labour are only for bestowing to worthy persons.

Stanza 3

Neither in heaven nor on earth is there anything greater than doing good to others.

N.B. In heaven no one can be in need. So good deeds can be done only on earth, where people are in want and misery.

Stanza 4

Only those that know the standards of conduct and walk according to them, are living beings; all others are corpses.

Stanza 5

The wealth of a philanthropist is like the filled reservoir of a town.

N.B. The word translated 'philanthropist' in the original is only 'a man of great Knowledge'. But most of the commentators take it as a 'philanthropist'.

Stanza 6

The man who serves others is like a fruit yielding tree in the centre of the city.

Stanza 7

The wealth of a philanthropist is like a medicine bearing tree.

N.B. Commentators show that the roots, leaves, flowers, buds, seeds and barks of certain trees are used as medicines. Hence the idea seems to be the philanthropist gives all that he has for the welfare of others.

Stanza 8

Those who know the standards of conduct will not lessen their good deeds even when they become poor in wealth.

Stanza 9

The sorrow of a philanthropist is his inability to render good to others.

Stanza 10

Such is the constraint of standards of conduct, that the man who knows them will go to the extent of selling his body to accomplish his ideals.

Chapter XXIII

Giving

Stanza 1

Real giving is giving to needy people. Those that give to others, are not givers, but receivers.

Stanza 2

It is bad even for good men to receive, while it is good to give even if there should be no heaven (to reward).

Stanza 3

The man of good birth gives in such a way that he who receives will not say 'I do not have'.

Stanza 4

The measure (or extent) of a man's giving should be until the receiver's face shines with pleasure.

Stanza 5

The ascetic controls senses. He who gives food to the ascetic is helping him in this cause. So, the giver's strength (or virtue) is only next in order to that of the ascetic.

Stanza 6

Feeding the hungry is the way to store a man's wealth.

Stanza 7

The dreaded disease of hunger seldom infects the man who shares his means with others (in need).

Stanza 8

The miser whose wealth will perish knows not the joy of giving.

N.B. That is, the miser will experience the misery and pangs of losing his wealth sooner or later.

Stanza 9

Selfishly enjoying hoarded wealth is more humiliating than begging.

Stanza 10

There is nothing more unpleasant than death. Not at all! For even more unpleasant is the life in which there is no giving.

Chapter XXIV

Fame

Stanza 1

Useless is the life that does not give. For real life consists in giving.

Stanza 2

All the words of praise given by them that praise will rest upon them that give to those that ask.

Stanza 3

Fame is unique because it can be undying.

Stanza 4

Heaven praises not the wise but him that has secured everlasting fame in the world by good gifts.

Stanza 5

Decay and death of the body of flesh for the sake of the increase and perpetuity of the body of fame is not possible for any one except the wise.

Stanza 6

If one happens to be born, let him live in a life of fame. Otherwise it is better not to be born at all.

Stanza 7

They that lead a life of 'no fame' should be displeased with themselves. Why are they vexed at others?

Stanza 8

Not to beget the son called 'fame' is a reproach to the world.

Stanza 9

The land that has people of 'no fame' decreases in its yield.

Stanza 10

He who lives without reproach LIVES. But the one who has ill fame is dead.

Asceticism

Chapter XXV

Graciousness

Stanza 1

Of all riches, graciousness is the best; as for worldly wealth, even a mean man can get.

Stanza 2

Let one desire to have graciousness and try to acquire it. In whatever way one may look at it, it is the only help in this wide world.

Stanza 3

Those whose hearts have (the light) of graciousness do not enter the hell of darkness.

Stanza 4

He who has grace (goodwill and kindness) to all living creatures of the world, does not have any fear of his own life.

Stanza 5

The whole world witnesses that there is no distress for the man of graciousness.

Stanza 6

They (the gracious people) say that those who are ungracious and do that which is not good (to creatures) had forgotten even before they were born the ultimate good. (That is in their previous births too they were such).

Stanza 7

Heaven is not for them that do not have graciousness; nor is this world for those that have no money.

Stanza 8

The poor in money may one day prosper; but never the poor in graciousness.

Stanza 9

The charity of the ungracious person is like an undisciplined man arriving at ultimate reality.

Stanza 10

Let him who oppresses them that are weaker than he, remember that a stronger person can do the same to him.

WHAT I OWE TO THE D. O. R.

Note: The following unsolicited tribute from a former student is a testimoney of learning a new discipline. By D.O.R. the student refers to the Department of Organized Research of Leonard Theological College, Jabalpur, M.P. Speaking personally, I am not fully satisfied with all my young friend says, nor do I consider it a complete statement of what we are trying to accomplish. Yet, I deeply appreciate this kind gesture, and publish it without alteration.

—Dr H. H. Presler, *Director of D.O.R.*

Sociology and Anthropology in aid of Church Workers

Two years before my joining the D.O.R., I got a chance to visit Malabar. It was a dream I had cherished for long to go through the scenic beauty of the heart of Malabar. As the bus went along the winding roads, what attracted me most were the large number of ravaged temples and the numerous mutilated images on the way side. Without head, hand or foot those images stood there, reminding one of the march of zealous invaders.

I visited Malabar again. That was three years after my training in the D.O.R. It was with real eagerness that I looked for some temple, some place of worship, I said to myself here is a structure with a concept. The structure is tangible that is a key, if properly studied, to many intangibles. These are landmarks of India's eternal quest, living monuments of India's spiritual hunger.

Falling in love with one's own country

Before joining the D.O.R. I was doing evangelistic work in Ernakulam, a city of many temples. But I never cared to make any enquiries about them. I was totally uninterested in those temples, their gods and goddesses, the festivals or worshippers.

After my studies in the D.O.R. I got a call to Bombay. One of the first things I did was to make a systematic search for the temples, the gods and goddesses, festivals and worshippers. To just stand and watch the worshippers before a temple or chabutra was edifying, educative. To join the throng in the festival and to study them by the method of participation was a delight.

Order from chaos

When I went to Ernakulam, fresh from the Seminary, seeing the city, I thought, 'Here are people, people everywhere. I must preach to them. I will start classes for children on the seashore, distribute tracts, call on homes, drag religious leaders into argument, start Saturday schools, vacation school'. We tried most of them. I was there with a cudgel in my hand to attack. Twice I had a nervous breakdown.

As I reached Bombay, a city of about 4 million, from Jabalpur, my thoughts were different. 'The city has a pattern it is not just chaos; there is some order. There are cultural areas; residential areas; industrial areas. It is not just people; there are many peoples. Each has a culture, social structure, kinship system, some means of social control.

Reduce the seemingly complex hectic, higgledy-piggledy city of Bombay into some meaningful intelligible patterns'.

I started with a map of the city and the latest census report. I prepared a map according to language groups; and another according to religion. The maps showed clearly where we had the concentration of a particular language group or religious group. Over sixty language groups were represented in the city. Maratis and Gujarathis dominated the population with 12 lakhs and 5 lakhs respectively. They are natural to the soil and these two groups had to be approached. I chose to work among Gujarathis; and my co-pastor chose the Maratis.

Proper Study of the People

A study of the Gazatteer gave some idea about the different castes, their rites of passage, rituals, religion of the Gujarathis. But bookish knowledge has its limits. First hand knowledge of a people is indispensable for a church worker. I thought some research was the answer.

I remember Dr Presler's advice that one individual should not extend research over a wide area. So I must choose a key place, the study of which will give me insights into the Gujarathi community.

A study of the census report again came to the rescue. Among the suburbs, Malad registered the highest population growth during the years 1941—1951. The population had more than doubled. It had shot up from 20 thousand to 45 thousand. After some efforts I got a map of Malad. Now I am trying to study the cultural areas, the social, economic and religious institutions etc. I should prepare several maps. Then I should study some communities, then culture social structure, kinship system. Among the Hindu Gujarathis in the Bombay city 4.7 per cent are Brahmins 84.8 per cent belong to interior castes and 10.5 to exterior castes. I should concentrate on the study of the interior castes like the Kanbis, Varias, Kobis etc.

I don't see the path clearly yet; I am still fumbling and groping, but not with a barren mind filled with resentments and negative thoughts; no, with a mind full of curiosity and questions, with a positive message seeking for a positive method.

What I have said does not mean that I devote all my time for survey. I have to be at my desk at least 6 hours a day, take care of two congregations located 20 miles apart in the city, travel on the average 30 miles a day to make pastoral visits. It is along with this work that I try to pursue my survey and research in a small way. Regarding the equipment, I remember that Dr Presler used to say that all that was needed was a few $3'' \times 5''$ slips of paper and a pencil. Fortunately, I have in addition a steel drawer presented by the D.O.R.

Social science should add another needed dimension to the church work in India. And the Department of Organized Research of the Leonard Theological College, Jabalpur is showing the way how social sciences can be harnessed to make church work more effective.

—J. C. Gamaliel

The Doctrine of Prakrti

The word Prakrti usually means insentient matter. Thus in the classical Samkhya it is stated that the whole universe is ultimately divisible into two entities—purusha or spirit and prakrti or matter. Because the idea of God is thought of as unnecessary in Samkhya, there *Prakrti* is independent, and dynamic. But such an idea of the world or matter would be incongruous in the Gita because of its theistic basis. So, a study of the Gita verses that refer to 'Prakrti' helps us to understand its doctrine better.

(*a*) The Composition of *Prakrti.*

'Prakrti consists of three strands. Their names and characteristics are described in detail in the following verses: (XIV: 5-8).

'The nature born qualities of Sattva, Rajas, and Tamas, firmly tie the imperishable soul to the body, O Valiant Arjuna.

'Of these Sattva, being immaculate, is illuminating and flawless; it binds through self identification with happiness and wisdom, O Sinless Arjuna.

'Again, know Rajas, which is of the nature of the passion, as born of cupidity and attachment. It binds the soul through attachment to actions and their fruits, O Son of Kunti.

'Again, know Tamas, the deluder of all embodied beings, as born of ignorance. It binds the soul through error, sloth and sleep, Arjun'.

Since the Bhagavad Gita is theistic, the connection between Krishna and the world is very close. In fact it is an organic connection. In the following verses it is beautifully described:

'Earth, water, fire, air, ether, mind, reason and also ego—these constitute my nature eightfold divided. This is my lower (insentient) nature; the other than this, by which the whole universe is sustained, know it is my higher (or sentient) nature in the form of the Jiva (the life principle).' (VII: 4-5).

The prakrti is also said to be the potency or power through which Krishna reveals himself. In IV: 6 we read:

'Though unborn and immortal and also the lord of all beings, I manifest myself through My own Yogamāyā (divine potency), keeping My nature Prakrti under control'.

However *Prakrti* is eternal as the following verse declares:

'Know Matter and Spirit to be both without beginning; and know all modifications and qualities also to be Nature born. Matter is said to be the cause of production and the senses; while spirit is said to be the cause of experience of pleasure and pain.'

The word Prakrti is sometimes used to refer to the self of human beings also (in their natural estate of quiescence) as for example in Chapter II Verse 51, Arjun says:

'Sri Krisna, seeing this gentle human form of Yours, I have become composed and am myself composed again'.

Prakrti also causes the wheel of Samsara to revolve.

'Arjuna with me as the supervisor, Nature (that is *prakrti*) brings forth the whole creation both animate and inanimate. It is due to this cause that the wheel of Samsara, is revolving'.

This wheel of Samsara is nothing but evolution if viewed from the point of view of the dynamic nature of matter, as the following verses show:

'Arjuna at the end of every Kalpa (Brahma's day) all beings enter My Prakrti (the prime cause), and at the beginning of every Kalpa, I bring them forth again'.

'Laying hold of My Nature (i.e., Prakrti) I bring forth again and again (according to their respective Karma) this whole multitude of beings subject to their own influence of nature (Prakrti)' (IX: 10, 11).

Since prakrti is dynamic it causes everything to move and act. Under its ceaseless action, everyone is moved to action as the following verse shows:

'Surely none can remain inactive even for a moment. Everyone is helplessly driven to action by nature born qualities'.

This creates a moral problem. That is, if it is prakrti that drives men helplessly to action, then can anyone have free will? Should anyone be punished for his actions?

Gita answers this question in an indirect way in Chapter III. There Arjun asks plainly:

'By what does this man commit sin even involuntarily as though driven by force?' III. 36.

Krishna replies:

'It is desire, it is wrath begotten of the element of Rajas, insatiable and grossly wicked; Know this to be the enemy in this case' III. 37.

Finally he shows that it is possible for man to subdue part of prakrti by knowledge of the self which is higher. In other words, he who knows Krishna, has freedom to overcome the bent of prakrti.

'Thus Arjuna knowing that which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of desire that is hard to overcome'. III. 43.

So, prakrti causes all things to be done. But the man who knows, the nature of prakrti is freed because Knowledge emancipates him from attachment to the reward of actions. Thus it is stated:

'All actions are being done by the modes of Prakrti. The fool, whose mind is deluded by egoism considers himself to be the doer. He, however, who knows the truth about the respective spheres of gunas and actions, that it is the Gunas that move among the Gunas, does not get attached to them'. III. 27-28.

Thus while knowledge emancipates people from the clutches of evil and attachment the bent of 'prakrti' is to delude people. The result of this delusion is attachment.

'Those who are completely deluded by the Gunas of Prakrti, remain attached to those Gunas and actions'.

So we come to the conclusion that in order to get salvation, a clear knowledge of the World or prakrti in its relation to the Spirit is necessary. That is what the Gita says in XIII. 21 and 23.

'Spirit when seated in Matter, enjoys all objects of the nature of the three Gunas (qualities) born of Matter, attachment to these qualities is the cause of his birth in good and evil wombs.

'He who thus knows Purusha (Spirit) and Prakrti (Nature) with its threefold qualities even though engaged in all sorts of activities, he is not born again'.

To sum up:

1. Prakrti is Krishna's lower nature through which he manifests himself.
2. It has three Gunas or characteristic strands, Sattva, Rajas and Tamas.
3. It is eternal and dynamic. So it causes everything to act. Viewed from this angle man has no freedom of action.
4. Prakrti deludes man. It causes him to be attached to action. Men think they do, but the real doer is Prakrti.
5. The remedy is knowledge. Men should know Prakrti in its relation to Krishna, and in its power over man.

PLACE AND FUNCTION OF SCIENCE IN THE TOTALITY OF MAN'S LIFE*

Note: The following excerpt from Baron Von Hugel's writings is pertinent to the attempted union of the social sciences and religion in the Department of Organized Research. It also harmonizes with the known tendency of Indian thinkers to combine religion and science in their outlook, in contrast to the frequent dichotomy in some Western minds—H. H. Presler.

The mistake in the past would thus lie, not in the doctrine that the Visible cannot suffice for man and is not his mind's true home; nor in the implication that the Visible cannot directly and of itself reveal to him the Spiritual world. The error would lie entirely in the double implication or doctrine, that there is really nothing to be known about Nature, or that what can be known of it can be attained by Metaphysical or Mystical methods; and again that strictly quantitative, severe scientific method and investigation can, even in the long run, be safely neglected by the human soul, as far as its own spiritual health is concerned.

We take it then that mankind has, after endless testings and experiences, reached the following conclusions. We encounter everywhere, both within us and without, both in the physical and mental world, in the first instance, a whole network of phenomena; and these phenomena are everywhere found to fall under certain laws, and to be penetrable by certain methods of research, these laws and methods varying indeed in character and definiteness according to the subject matter to which they apply, but in each case affording to man simply indefinite scope for discovery without, and for self-discipline within.

And all this preliminary work and knowledge does not directly require religion nor does it directly lead to it; indeed we shall spoil both the knowledge itself, and its effect upon our soul and upon religion, if religion is here directly introduced. The phenomena of Astronomy and Geology, of Botany and Zoology, of human Physiology and Psychology, of Philology and History are, and ought to be, in the first instance, the same for all men, whether the said men do or do not eventually give them a *raison d'etre* and formal rational interest by discovering the metaphysical and religious convictions and conclusions which underlie and alone give true unity to them, and furnish a living link between the mind observing and the things observed. Various as are these phenomena, according to the department of human knowledge to which they severally belong, yet they each and all have to be, in the first instance, discovered and treated according to principles and methods immanent and special to that department.

And the more rigorously this is accomplished, both by carrying out these principles and methods to their fullest extent, and by conscien-

* Baron Friedrich Von Hugel, Vol. 1, *The Mystical Element of Religion as Studied in Saint Catherine of Genoa and her Friends* (London, J. M. Dent and Sons, 1927), pp. 43 ff.

tiously respecting their limits of applicability and their precise degree of truth and of range in the larger scheme of human activity and conviction, the more will such science achieve there deeply ethical, spiritually helpful results.

Such science will help to discipline, humble, purify the natural eagerness and wilfulness, the cruder forms of anthropomorphism of the human mind and heart. This turning to the visible will thus largely take the place of that former turning away from it; for only since the Visible has been taken to represent laws, and provisionally at least, rigorously mechanical laws characteristic of itself, can it be thus looked upon as a means of spiritual purification.

Such science again will help to stimulate those other, deeper activities of human nature, which have made possible, and have all along preceded and accompanied, these more superficial ones; and this, although such science will doubtless tend to do the very opposite, if the whole nature be allowed to become exclusively engrossed in this one phenomenal direction. Still it remains true that perhaps never has man turned to the living God more happily and humbly, than when coming straight away from such rigorous, disinterested phenomenal analysis, as long as such analysis is felt to be both other than, and preliminary and secondary to, the deepest depths of the soul's life and of all ultimate Reality.

And finally, such science will correspondingly help to give depth and mystery, drama and pathos, a rich spirituality, to the whole experience and conception of the soul and of life, of the world and of God. Instead of a more or less abstract picture, where all is much on the same plane, where all is either fixed and frozen, or all is in a state of feverish flux, we get an outlook, with foreground, middle distances, and background, each contrasting with, each partially obscuring, partially revealing, the other; but each doing so, with any freshness and fullness, only in and through the strongly willing, the fully active and gladly suffering, the praying, aspiring, and energizing spiritual personality which thus both gives and gets its own true self ever more entirely and more deeply.

4. Science is to be taken, throughout our life, in a double sense and way.

In the first instance, Science is self-sufficing, its own end and its own law. In the second instance, which alone is ever final, science is but a part of a whole, but a function, a necessary yet preliminary function, of the whole of man; and it is but part, a necessary yet preliminary part, of his outlook. Crush out, or in any way mutilate or de-autonomise this part, either by starvation or attempted suppression, or by an impatient assimilation of this immense remainder to that smaller and more superficial part, and the whole man suffers again, and much more seriously.

The danger, in both directions—let us have the frankness to admit the fact—is constant and profound: even to see it continuously is difficult: to guard against it with effort, most difficult indeed. For

to starve or to suspect, to cramp or to crush this phenomenal apprehension and investigation, in the supposed interest of the ulterior truths, must ever be a besetting temptation and weakness for the religious instinct, wherever this instinct is strong and fixed, and has not yet itself been put in the way of purification.

For Religion is ever, *qua* religion, authoritative and absolute. What constitutes religion is not simply to hold a view and to try to live a life, with respect to the Unseen and the Deity, as possibly or even certainly beautiful or true or good; but precisely that which is over and above this—the holding this view and this life to proceed somehow from God Himself, so as to bind my innermost mind and conscience to unhesitating assent. Not simply that I think it, but that, in addition, I feel bound to think it, transforms a thought about God into a religious act.

Now this at once brings with it a double and most difficult problem. For Religion thus becomes, by its very genius and in exact proportion to its reality, something so entirely *sui generis*, so claimful and supreme, that it at once exacts a twofold submission the one simultaneous, the other successive; the first as it were in space, the second in time. The first regards the relations of religion to things non-religious. It might be parodied by saying: 'Since religion is true and supreme, religion is all we require: all things else must be bent or broken to her sway'. She has at the very least the right to a primacy not of honour only, but of direct jurisdiction, over and within all activities and things. The second regards the form and concept of religion itself. Since religion always appears both in a particular form at a particular time and place, and as divine and hence authoritative and eternal; and since the very strength and passion of religion depend upon the vigorous presence and close union of these two elements; religion will ever tend either really to oppose all change within itself, or else to explain away its existence. Religion would thus appear doomed to be either vague and inoperative, or obscurantist and insincere.

And it is equally clear that the other parts of man's nature and his outlook cannot simply accept such a claim, nor could religion itself flourish at all if they could and did accept it. They cannot accept the claim of religion to be immediately and simply all, for they are fully aware of being themselves something else. They cannot accept her claim to dictate to them their own domestic laws, for they are fully aware that they each, to live truly at all, require their own laws and their own, at least relative, autonomy. However much man may be supremely and finally a religious animal, he is not only that; but he is a physical and sexual, a fighting and an artistic, a domestic and social, a political and philosophical animal as well.

Nor can man, even simply *qua* religious man, consent to a simple finality in the experience and explication, in the apprehension and application of religion, either in looking back into the past; or in believing and loving, suffering and acting in the present; or in forecasting the future, either of the race or of himself alone. For the here and now,

the concrete 'immediacy', the unique individuality of the religious experience for me, in this room, on this very day, its freshness, is as true and necessary a quality of living religion as any other whatsoever. And if all life sustains itself only by constant, costing renovation and adaptation of itself to its environment, the religious life, as the most intense and extensive of all lives, must somehow be richest in such newness, in oldness, such renovative, adaptive, assimilative power.

5. All this seen at work in man's actual history.

Now it is deeply instructive to observe all this at work historically. For here we find every variety of attitude towards this very point. There are men of Religion who attempt to do without Science, and men of Science who attempt to do without Religion. Or again, men of Religion attempt to level up—to assimilate the principles and results of the various sciences directly to religion, or at least to rule those scientific principles and results directly by religion. Or men of Science attempt to level down, to make religion, into a mere philosophy or even a natural history. Yet we find also—with so persistent a recurrence in all manner of places and times, as itself to suggest the inherent, essential, indestructible truth of the view—another, a far more costing attitude. This attitude refuses all mutilation either of normal human nature or of its outlook, all oppression of one part by the other; for it discovers that these various levels of life have been actually practised in conjunction by many an individual in the past and in the present; and that, where they have been practised within a large organisation of faith and love, they have ever led to a fuller reality and helpfulness both of the science and of the religion concerned. Hence the mind thus informed cannot doubt the truth of this solution, however difficult at all times may be its practice, and however little at any time can be its detailed intellectual analysis.

6. **Summing Up:** Hellenism or Harmonization, Christianity or Spiritual Experience, and Science or Acceptance of a Preliminary Mechanism, all three necessary to man.

There is finally the modern, Scientific contribution, intensely impersonal and determinist, directly neither metaphysical nor religious but more abstract even than the Greek view, in the mathematical constituent of its method, and more concrete in a sense than Christianity itself, in the other, the sensible experiment constituent of its method. The most undeniable of abstractions, those of mathematics, (undeniable just because of their enunciation of nothing but certain simplest relations between objects, supposing those objects to exist), are here applied to the most undeniable of concretions, the direct experiences of the senses. And this mysterious union which, on the surface, is so utteryl heterogeneous, is itself at all explicable only on mental, metaphysical assumptions and on the admission of the reality and priority of Mind. It is a union that has turned out as unassailable in its own province, as it is incapable of suppressing or replacing the wider and deeper truths and lives discovered for us respectively by Hellenism and Christianity.

Only in the case that man could but reckon mathematically and observe with his senses, or in the case that man were indeed provided with other faculties, but that he found Reality outside him and within him to be properly apprehensible by the mathematico-experimental process alone, could there be any serious question of such a final suppression of by far the greater and deeper portion of himself. Instead of any such deadlock the facts of these last four centuries bear out the contention that neither can the religious life suppress or do without the philosophical and the scientific; nor can either of these other two lives suppress or permanently do without its fellow or without religion.

SIR JOHN WOODROFFE (Translator), *The Great Liberation* (Madras: Ganesh and Co.) 1953 pp. 462. Price Rs 20.

This is the third edition of the translation and Commentary of *Mahanirvana Ṭantra* which was first published in 1913.

The Indian Tantras are numerous and they are used very much by the common man. These are practices or *Sadhanas* consisting of recitations of sacred verses or *Mantras*, observances of rituals, ceremonies, feasts, fasts etc., and using sacred symbolic figures called *Yantras*. Since these practices are esoteric, very few outsiders come to know about them, even though they are very much used by the common man. In fact these *Tantras* are the sacred rubric of the practical orthodox Hindu. The aim of these tantras is to infuse religion into every sphere of human activity and bring under control all actions. Since this includes activities like sex relationship too, quite a lot of misunderstanding and distrust has arisen concerning the Tantra literature. A reading of this book enables one to get an unprejudiced view of the Tantras and see for himself whether these objections are justifiable. Since the original language is plain, the translation is easy. The difficulties which seem insurmountable in the rendering of the Vedic texts are not met here, and the translator has brought out a very clear and lucid English version of the Tantra.

The *Maha Nirvana Tantra* is well known in Bengal and is especially popular among the liberal Hindus. Only the first part is translated here. It has fourteen chapters. The first chapter gives us the setting and it ushers us into heaven to hear the conversation between Sadasivan and his beloved consort the Devi. The latter asks about the way of liberation and her lord answers the question of questions—'What is the way of liberation in this sinful age?' The whole book is only an answer to this question, consisting of detailed descriptions of the esoteric rites and ceremonies, mystical initiation rituals, feasts, fasts, mantras, yantras, and the proper way to use them. The underlying assumption is that liberation is attained not by prayer and devotion but by *Sadhanas* or prescribed practice of proper recitations of *mantras* and following the sanctioned rituals. Right from the start (beginning with conception) till the man is cremated, for each important event, there are *mantras* to be recited and the *Sadhanas* followed. Even after a man is dead, his spirit has to be fed for two or three generations by proper rituals. All these are described in a detailed manner. The last chapters deal with the Eternal (*Sanatana*) Dharma, Liberation, Nature of Atma, etc.

The notes and comments in this edition are so helpful that even one who knows nothing about Hinduism can understand the book without difficulty. Since the number of *Tantras* published in English are few, this edition is a welcome addition to a realistic and unprejudiced understanding of Hinduism as it is practised.

R. D. IMMANUEL

MAURICE WINTERNITZ: *The Jainas in the History of Indian Literature* (Ahmedabad: Shambulal). Price Rs 2.

This is a short dissertation written by an eminent orientalist giving a short outline of the history of Jain Literature such as might be useful to a student who wished to obtain a cursory view of the subject. For the advanced student, the author has written his monumental volume 'History of Indian Literature' in German, a translation of which into English has been published by the Calcutta University.

The editor of the book Jina Vijaya Muni—says: 'The essay attempts to give only a brief outline view of Jain Literature, but its account of the various principal and subordinate parts of the Jain Literature is at once authoritative and mature. As such it is bound to serve as a highly useful guide to a student of the subject before he proceeds to the detailed analysis of the exhaustric account of Jain Literature in the History of Indian Literature.' However, he parenthetically adds, that in the History of Indian Literature Dr Winternitz has given but a sketchy account of the enormous wealth of Jain Literature. Referring to this he says, 'Its vastness and variety is staggering. Dr Winternitz has given prefatory descriptions of the few Caritas, Kathas and other forms of literature in addition to the usually known canonical works and treatises bearing on them. There are hundreds, nay thousands of other literary works, of which Dr Winternitz has made no mention and obviously had no knowledge which are still lying hidden in the Jain Bhandars awaiting the birth of another Winternitz who would work on them with patience and industry.'

In this treatise Dr Winternitz does not refer to any sacred literature so far as they are concerned with Jaina Worship and dogmatics. The following paragraph headings shows us the nature of the contents.

1. Ascetic poetry and its characteristic features.
2. Close connection between Jaina literature and past vedic literature. Here he shows how Jaina literature has found its way to form part of Hindu literature, (like the hunter and pigeon story in the Mahabharata).
3. Rich narrative literature of the Jains. The Jains were good story tellers themselves and have presented to us numerous Indian tales that would have been lost otherwise. The Caritas (legendary biographies) Prabhandas (stories of famous men of historical times), and Kathas (fictions) are shortly but succinctly deal with.
4. Kavyas and Maha Kavyas (epics).
5. Lyrical and didactic poetry including ethical works and anthologies.
6. Scientific and technical literature including lexicons and grammars.
7. Philosophical works including logic.
8. Works on politics and statesmanship.

Thus the treatise is very illuminating and helpful.

NEW FESTIVALS IN NEW INDIA

One of the ways by which New India is trying to infuse its cultural heritage is by the observance of festivals. While the South seems to be leading in this matter, the North has not lagged far behind.

Last month, the Tamil people especially those in the Districts of Tanjore, Trichy and Coimbatore observed the 70th Anniversary of the Poet Vedanayagam Pillai of Mayavaram (this is not the Christian Lyricist Vedanayaga Shastriyar). Vedanayagam Pillai was a government servant and when he retired was a Munsiff (a junior judge) at Mayavaram. This Christian judge was noted for his sympathetic and just dealings. But he was more famous as a writer of essays and a composer of poems. Some constructive suggestions have been made by the Mayavaram people who were very enthusiastic in the observance of this festival. They have planned to erect a statute of this poet judge in the town where he exercised his judicial office. Moreover they have decided to collect money and establish an endowment to give scholarships to bright students who are not able to continue their studies on account of poverty. They have also planned to publish his works that are out of print and ask school authorities to use them as text books.

Shri Thiyagaraja festival is another example. This festival has been regularly observed for several years, especially in the Andhra Pradesh. Shri Thiyagaraja was a Bhagavathar (a writer of religious lyrics) and the Telugu literature has been enriched by his poems. Since the poet was also a good singer, the vernacular tunes he has composed, have become popular in other parts of India where his Telugu hymns could not be understood. The broadcasting of these *kirtanas* by the All-India Radio has helped to spread the fame of this great musician-poet throughout the South. His songs appeal to the heart and the frequent use of them stimulates the emotional side of religion. In the observance of this festival people sing his lyrics, and arrange for special meetings in which the best singers are invited to sing and expound his songs.

The regular observance of this festival for several years in the South has set a good example. So, in the North they are planning to arrange for a similar annual festival in honour of Tansen the court poet of Akbar. Both Shri Thiyagaraja Bhagavathar and Shri Vedanayagam Pillai were contemporaries as they lived in the second half of the nineteenth century. Of these two the Telugu poet was a little bit earlier. Such observances very often are local. When they are started, but if regularly observed have a tendency to become like the Tiruvalluvar Day, province-wide and even nation-wide.

Foreign subscribers may send personal cheque of two dollars only for one year's subscription to the **INDIA CULTURES QUARTERLY** to Dept. of Organized Research, Leonard Theological College, Jabalpur, M.P. India, making same payable to the said department.

MONOGRAPHS FOR SALE

S. JAYAKAR, Rural Sweepers in the City

A socio-religious analysis of a community of rural migrants living in urban surroundings.

C. J. JOB, Folkways Affecting Disease

A cultural analysis of the magic, native medicine, ideology, emotional factors inhibiting the practice of scientific medicine in a Telugu community.

S. KARIAPPA, The Death of a Garrison Church

A natural history study of a declining institution, with an analysis of factors leading to demise.

J. THANGIAH, Acculturation of Jabalpur Tamils

A description of the modifications in culture patterns experienced by a community of South India after thirty-five years in mid-India.

H. H. PRESLER, Progress of All Classes

A description of the procedures whereby two villages have won first place achievements in the United Provinces Rural Development Scheme, together with the anthropological theory behind the operations.

H. H. PRESLER, Introducing Foreigners to Hinduism

A combination of the historical and social science approaches in an exposition prepared for the Western mind.

Price Rs. 2 each. **One dollar each outside India.**

Order from Department of Organized Research

LEONARD THEOLOGICAL COLLEGE

JABALPUR, M.P., INDIA

OTHER BOOKS

R. D. IMMANUEL, Marcellus, (*The message of St. Paul in the form of a Drama*).

Price 50 nP.

PRINTED IN INDIA BY K. A. KORULA AT THE WESLEY PRESS, MYSORE CITY
FOR DR R. D. IMMANUEL, EDITOR AND PUBLISHER